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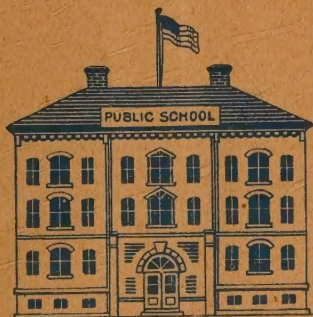
CONVERTED

CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.



142 West 21st Street,

NEW YORK.

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VARIOUS NOTES.

Among the articles in this issue of **THE CONVERTED CATHOLIC** the biographical sketch of Father Watry will be read with interest. He is one of the few gentlemen and scholars that Rome had in her priesthood. We hope the others will follow his example and come out of her. Should they desire to come to Christ's Mission they shall be welcome, and the Mission is large enough to care for them all.

Father Dent's famous victory over his old friends, the Franciscan Fathers, will also be read with interest. There are so many other good things in this issue that we hope our friends will help us to circulate it widely. We would like to send 1,000 copies to Roman Catholic priests, and we shall be pleased to receive co-operation in doing so.

We will send the Magazine to new subscribers for the remainder of this year (**April to Dec. 1897**) for 50cts.

We continue to send **THE CONVERTED CATHOLIC** to Father Watry's friends who loved to read the *Searchlight*, which he published for nearly two years. We hope they will become regular and constant readers. They will find his articles every month as good as anything he ever wrote. The subscription is only one dollar a year.

CHRIST'S MISSION DEBT

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestant Christianity, and every priest who comes to it can enter through that door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—\$7,000.

Several friends have promised to contribute towards the payment of this amount and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV.

APRIL, 1897.

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EDITORIAL NOTES AND COMMENTS.

LAST month we received letters from three Roman Catholics priests. The first was from the pastor of an influential Roman Catholic congregation. He said: "I received two numbers of THE CONVERTED CATHOLIC. Please send me more copies and the bound volume for last year; and also "Father Flynn" and the Nun of Kenmare's books. Do not mention my name to anyone. You know what precautions we have to take."

The books were sent, with a letter of good will, of hope and encouragement to this inquiring priest, and all "precautions" were taken that his name should not be known. If his bishop knew that he was in communication with us, he would be suspended and excommunicated immediately. It would be better for him to come at once to Christ's Mission, where a hearty welcome awaits him, and then he could excommunicate the bishop. But until the Spirit of God leads him to renounce the false doctrines of Rome and embrace the truth he can do good in the Roman Church by preaching Christ to his congregation as the loving Saviour, the only Mediator, and the High Priest of their salvation—if they will hear him and not rise up in rebellion.

The letter from the second priest was a long one. He is a young man, an American by birth. He writes: "I am greatly interested in your good work among Catholic priests. I learned of it only yesterday when I happened to see a copy of your magazine, THE CONVERTED CATHOLIC, and I want to know more of it. If the way should open I am determined to unite with you and in my humble way contribute my mite towards converting the deluded followers of the old played out system of Romanism. I expect much opposition from my family and persecution from those who are now my friends, but if I can get away I hope by voice and pen, by sound argument and personal experience, to show all the followers of Rome wherein they are wrong. This, of course, is in confidence, for I do not needlessly court persecution."

We replied immediately to this letter and assured the young priest that he would be welcome to Christ's Mission, where he would find a home and friends and be protected from annoyance and persecution.

The third letter was from a priest who is teaching, and who ardently desires to learn the truth and preach it to his Roman Catholic brethren.

Why do these and many other priests and thousands of the laity desire to leave the Roman Church and become Protestants, while only a few of the latter become Romanists? Intelligent Roman Catholics should ask this question of their bishops and priests and weigh well the answers they receive. It would be a good question to present to the Paulist Fathers in their "Missions to Protestants," with a copy of *THE CONVERTED CATHOLIC* as a proof of the statement. In private conversation the Jesuits and Paulists will shrug their shoulders and make equivocal replies, but in a public statement they will be exceedingly careful, for they can be pinned down to facts. By all means let our Roman friends ask this question publicly.

Why Catholics Become Protestants.

The poor as well as the rich Roman Catholics who are spiritually minded, who seek first the Kingdom of God as the highest and most important duty of life, are leaving the Roman Church to follow Christ and worship Him in spirit and in truth like all true Christians, and they unite with the various Protestant churches where their spiritual life can be developed and they can grow in grace and in the knowledge of God—where the Bible is an open Book in which they can find food for the soul and give reasons for the faith that is in them.

Why Protestants Become Catholics.

The Protestant who becomes a Romanist is usually a self-righteous person who closes the Bible and in spiritual blindness follows after traditions and old wives' (monks') fables that set aside the truth of God and make it of no effect. We know a few Protestants who have become Roman Catholics. They had a Christian experience; they had a family altar where their prayers were offered daily to the only wise God our Saviour Jesus Christ, and where the Bible was

devoutly read and reverently discussed; they knew there was salvation only through the blood of Christ; that He was the only Mediator between God and man; that there was no other name but the name of Jesus given among men whereby we can be saved. And yet they closed the Bible, converted the family altar into a shrine for the Virgin Mary and St. Patrick and St. Bridget and a thousand other dead people whom the popes have dubbed "saints," and to them they offer the aspirations of the soul and the desires of the heart. As Protestant Christians they had a Saviour ever living to make intercession for them, and to Him they could go as their Advocate with the Father to confess their sins and be cleansed by the atoning power of His blood. Why did they turn away from Christ the Holy One who is able to save to the uttermost all who come to Him, to confess their sins to priests who are not holy? The only charitable answer that can be given is that they are afflicted with spiritual blindness. They shirk the responsibility of trusting Christ who is a jealous God and will not receive a heart that is divided between Himself and His mother or any other creature. "Follow Me," says the Saviour, "and learn of Me." No, says the Roman Catholic, I will follow the Church—that is, the Pope, bishops and priests, and learn of them, and commit the salvation of my soul to their keeping. Ah! if the laity only knew what queer "keepers of souls" those ecclesiastics are, and what small faith they have in their power to save souls, they would not place such trust in them. But, as in other matters, this is a free country where anyone can turn his back on Christ and call on the Virgin Mary and saints and bishops and priests for salvation. Only we must say they are not wise who do this. Our prayer is that they may be brought to a knowledge of the truth.

A Distinguished Converted Catholic.

In the department "Converts From Rome" we give so much space this month to the good work that is going on in England that there is not room there for the joyful news that the wife of the new Postmaster General at Washington is a converted Catholic.

The New York *Tribune*, February 28, in a brilliant article on "The Cabinet Circle Ladies," thus refers to the wife of the Hon. James A. Gary :

"The wife of the Postmaster General has every qualification for so prominent an official position, and will be a valuable acquisition to society at the Federal Capital. She is a woman of many personal attractions, and belongs to that class who seem to possess perennial youth. That she has been the companion of her daughters since their girlhood, and has entered heartily into all of their plans and pleasures, never seeming to tire of young people, and counting it a happiness to contribute to their enjoyment, may account for this pleasing attribute. Mrs. Gary's controlling trait is gentleness, and there is a repose about her manner, an old-school reserve, that is extremely agreeable. For years she has been one of the most notable hostesses of Baltimore, and has entertained on a bountiful scale at both her city home and her country home, the latter situated near Catonsville, Maryland.

"Mr. Gary's wife and daughters are as popular in Presbyterian circles as they are in society. Mrs. Gary was formerly a Roman Catholic, but left that Church and became a Presbyterian, in which faith her husband is prominent, being an elder in the Brown Memorial Church. A distinguished trait of the family is their musical ability. All are highly educated in music, and several are proficient in performing on some musical instrument. While they are all fond of society, they likewise have other

interests, and are not what would be called devotees to society. Mrs. Gary has always presided over her household with dignity and womanly grace, but she has never been a worldly person. She is in thorough sympathy with her daughters, and has been their constant companion. They have all been considered as possessing more than the ordinary share of Baltimore's beauty. They all are bright and pleasant, and will be a decided addition to Washington society."

Mrs. Gary comes of an old Maryland family, all of whose members had been Roman Catholics. She has eight children, four of whom are married. If she had married a Roman Catholic, it is probable her descendants would have been brought up in that faith. Now, thank God, they are all good Christians and sound Presbyterians.

Rome in the Cabinet.

Politicians and public men are usually reticent regarding their religious affiliations. Religion, they say, is a personal, private matter that should not be thrust into politics. In our Republic the Church and State are separate institutions, and the American people will never permit a union to be established between them. The Roman Catholics are the only religionists who would change this state of things. They are united in their efforts to obtain as much power in the government of the country as they can get. This they are bound to use in the interests of their Church. If they have failed to gain control in the Government, whether State or National, it is because they are in a hopeless minority. Give them a majority, and our institutions would be revolutionized in the interests of the Roman Church. Cardinal Gibbons and Abp. Ireland may deny this. But if they should fail to obey orders from Rome to this effect they would be as summarily dealt with as was Bishop

Keane when he was removed from the Catholic University; and a "deposed prelate" is not the role which Gibbons or Ireland would like to play.

Nine-tenths of the Roman Catholics and all of the Roman Catholic newspapers in this country were opposed to Major McKinley before and during the last election—not on personal grounds, but as the representative of the Republican party, and they naturally should not expect recognition from his government. Nevertheless one of their number, Judge McKenna, has been appointed to a Cabinet position at the request, it is said, of Archbishop Ireland, who wished to have him in the Interior department where there is more patronage than in any other branch of the public service. But President McKinley was led to see that the Interior department would not be the best place for McKenna, and he appointed him Attorney General. The Christian character, the experience of public life and the good sense of President McKinley may be relied upon to guide him aright in the appointment or non-appointment of Roman Catholics to office under his administration.

Warning to Canadian Bishops.

The Manitoba school case is not yet settled, and a Papal delegate is to be sent from Rome to Canada to arrange the matter, after the manner of Satolli's mission to this country. The Liberal Government of Canada will not yield to the demands of the bishops for separate Roman Catholic schools, even though the leader of the Government, Mr. Laurier, is a Roman Catholic. Several French newspapers that supported the Government have been condemned by the bishops and had to suspend publication, as the people were told they could not receive absolution and would be eternally lost if they purchased or read them.

The bishops further announce their

intention to excommunicate their followers who will vote against their wishes. One of them, Bishop Blais, interfered in this manner with the freedom of election in Bonaventure, and the liberal paper of Montreal, the *Patrie*, thus refers to the subject:

"We say to the electors of Bonaventure: 'Exercise your rights of franchise according to the dictates of your conscience and fear not! Never will the court of Rome say that it is a sin, that it is a fault to vote for the candidate who approves Mr. Laurier and his policy.' Let Mgr. Blais allow us to tell him this: 'You are a man—a fallible and peaceable man, as we all are. Were your views to prevail you would see the blaze of discord flaming at the four corners of the dominion. You would exclude the Catholics from the administration of public affairs within a short time. We respect your authority and that of your colleagues in religious matters, but you lamentably lack political experience, and you enter a path where it is impossible for us to follow you without betraying our duty and our country, without violating the sacred rights of our consciences, without abdicating our privilege and our dignity as public men.'"

This Papal delegate to Canada will have hard work to deprive the priests in that country of their power over the people, but he will eventually succeed, for all Roman Catholic bishops are cowards when the Pope commands them to obey. He could suspend and depose them by a click of the cable, and they will not run such a risk. If the people continue firm in defence of their rights, they will have the sympathy and support of the Protestants of Canada. The fear of the hierarchy being removed, in the good providence of God the way will be open for a greater work of evangelization than that country has yet seen.

INCIDENTS IN THE WORK OF CHRIST'S MISSION.

[Reported for THE CONVERTED CATHOLIC.]

AMONG the visitors at Christ's Mission last month was a gentleman from Prince Edward's Island, Canada, who has been a subscriber to THE CONVERTED CATHOLIC for many years and is very much interested in the conversion of Roman Catholics. Every month after reading the magazine he gave it to a Roman Catholic neighbor. The latter did not like it at first, and told his friend so. But after reading it for some months he became so interested that he subscribed for it himself. In time he became convinced that the Bible way of salvation was right, and he determined to leave the Roman Catholic Church. He told his Protestant friend one day that he wished to attend his church. This was good news for the Protestant gentleman, and with great pleasure he took his Catholic friend with him. After attending the services several times he became a member of the church on profession of faith.

All went well with this good converted Catholic until the priest heard he had lost one of his flock. Then he called at his house to ascertain the facts, but not finding the gentleman at home he asked his wife if it was true that her husband had become a heretic and had joined the Presbyterian Church. The wife answered yes. "Then," said the priest, "he will go to hell."

"Well, Father," said the lady, "he is a good man, and if he goes to hell I will go with him."

The priest left the house in a rage. The result was that the wife could not respect the priest any more, nor believe his doctrine; and led by the Spirit of God she went with her husband to the Presbyterian Church, where they were lovingly received into fellowship by pastor and people. Their children also attend the Sabbath school. The influence

of this family had a marked effect on other Roman Catholics, who are prayerfully enquiring for a better way.

It is very pleasing to learn of these blessed results of the work for the conversion of Roman Catholics. There are doubtless many more conversions that we never hear of. We would not have heard of this case if the gentleman from Prince Edward's Island had not called at Christ's Mission while attending to some business in this city.

We are constantly hearing of Roman Catholics who are leaving their Church. Another case is that of a whole family in this city who have left the Roman Church and now attend the Episcopal Church. Years ago the father used to attend the Reformed Catholic Services in Masonic Temple, this city, and the message of salvation he heard preached there had opened his eyes to the truth.

After the meeting in Christ's Mission Sunday evening, February 28, we were introduced to a young lady and gentleman from Brooklyn who had left the Roman Catholic Church and joined the Methodist Episcopal Church.

A young lady who was in a convent has called at Christ's Mission for light on some points of doctrine. She wants to become a Christian. She was instructed, and will call again.

This last month the Paulist Fathers held a "mission for Protestants" not far from Christ's Mission, and though they reported that the mission was a great success, and that hundreds of Protestants attended the services, still they could not say they had a single conversion. If they had it would have been published far and wide.

How can Protestants who are brought

up on the Word of God close that blessed Book and go over to the traditions and superstitions of Pagan Rome—to a Church that is so plainly pictured in the seventeenth chapter of Revelations, and which shall surely be destroyed when Christ shall come—is very puzzling to those who have left that Church.

A lady living in this city said recently that she was very nearly brought into the Roman Catholic Church by some of her Catholic friends, who did all in their power to win her over. They gave her books to read, she studied the catechism and went to mass.

One Sunday morning she felt so unhappy during mass that she prayed to God for light and asked the Holy Spirit to guide her. She was miserable and wretched all through the service, but at its close she determined to go to her own Protestant church, which she had so long neglected. The moment she entered the church a great calm fell upon her soul, her spirit was uplifted by the singing of the hymns, and when the Son of God was lifted up in the sermon she was drawn to Him as the Burden-bearer. The peace of God came upon her, the heart, no longer troubled, was at rest, and the joy of the Lord in full salvation through the merits of Christ filled her soul. She has never returned to the Roman Catholic Church, and would not enter one of their buildings lest she should experience a recurrence of the misery and unhappiness that she felt at the last mass she attended.

St. Patrick's Religion.

Sunday evening, March 14, Pastor O'Connor preached on the religion of St. Patrick. There was a large congregation and many Roman Catholics were present. The preacher gave a history of St. Patrick's life and quoted from his "Confession"—a work which has been pronounced authentic by Roman Catho-

lic and Protestant historians—to show that he was not sent to Ireland from Rome and that the doctrine he preached was not such as is taught by the Roman Catholic Church, but wholly evangelical—such as is preached to-day in all Protestant pulpits. With great tenderness Mr. O'Connor exhorted the Roman Catholics present to come back to the religion of St. Patrick, the religion of Christ, by which each individual has access to the heavenly Father through the Sacrifice of Calvary. The Roman Church had added many things to the truth of God which set aside the religion of the Saviour and kept the people from coming to Him. The converted Catholics had cast off these superstitions and rejoiced in the union with God which the Christian religion alone can give. Almighty God was calling the Catholics like all other human beings to come to Him through and by Christ alone, and they are coming in large numbers, notwithstanding the difficulties that lie in the way.

It was evident that the Roman Catholics at the meeting were interested, for the next day Mr. O'Connor received a letter from a person who said she was an Irish born Catholic girl and belonged to St. Patrick's Cathedral. She was greatly stirred up by what she had heard regarding St. Patrick, and the contrast between his religion and the religion of Rome which the preacher had presented had affected her deeply. She gave vent to her feelings in most forcible language, which she would not like to see published, and though she did not say she would attend future meetings at Christ's Mission, her interest was so great and her curiosity so much aroused that it is certain she will come again. Some of the best converts have been just like this girl whom curiosity had drawn to the Mission. The Gospel preached there and the Spirit of God working in them will make them good Christians.

THE CONVERSION OF ROMAN CATHOLICS.

MRS. JAMES A. O'CONNOR'S EXPERIENCE.

An address delivered at the Harlem Ladies' Christian Union, in the Collegiate Reformed Church, Lenox Avenue and 123d Street, New York, March 4, 1897.

I ESTEEM it a privilege to be here this morning to speak on a subject which was not of my choosing, but was kindly suggested by our dear friend, Mrs. Bunnell, when she asked me to come and address you. It is a subject on which I have never spoken before, except in private conversation, and I must confess it is with some embarrassment I refer to it now.

Of course you know, ladies, that in private conversation we could talk on any and all subjects by the hour; but as this is a public address I shall be as brief as possible. It is a subject most precious to all of us—how we come to Christ and know that He is our Saviour, and what He has done for us.

My parents were Roman Catholics, and my mother was one of the most devout and devoted members of that Church I ever knew. The Lord blessed me by giving me good parents, though Roman Catholics. All mother's people for generations had been Catholics, but father's were not. He was descended from the Huguenots, his forefathers having fled from Normandy, France, after the revocation of the edict of Nantes, to escape persecution and death from the bigoted Roman Catholics. His father was not a Catholic—in fact he was a prominent Free Mason—but his mother was, and she brought her children up strictly in that faith. Thus by marrying a Catholic my father's family, that had once suffered for conscience' sake, departed from the truth. My mother was determined that all her children should be well grounded in her faith, and from our infancy she taught us all the prayers to the Virgin Mary and saints. We had scapulars and beads blessed by the Pope, holy water, etc., in our home.

Mother's only sister was a nun in the convent, and our uncle was a priest. We were thus closely united with the Church. I had as much liberty in the convent and the priest's house as in my own; and being an observant child I saw all that was going on. One incident of convent life made an impression on me that I have never forgotten.

My mother had all the children at the convent—there were eight of us, a good old fashioned family. As we were all gathered together before departing for home my aunt came to the convent gate to bid us good-bye. She could not go outside the gate under pain of excommunication, as she was a cloistered nun. She said to my mother: "How I envy you, with all those fine children." She had entered that convent in her eighteenth year, like so many thousand of others before they know anything of life. They dare not leave the convent, as their friends and all who ever loved them would look upon them with horror and would have nothing to do with them. I saw then that my dear aunt would be happier if she had been free in the outside world and not shut up behind those convent walls. Oh, if I could only tell you of all the unhappiness, the quarrelings and jealousies of those poor women, who imagine they are serving God by suppressing the holy instincts of their natures.

In my youth I went to confession regularly and performed all the duties of a good Catholic. I was fortunate in not being placed in a convent school, but in a private boarding school where Protestants and Catholics mingled together. We read the New Testament daily in that school, and I selected my intimate

friends from among the Protestants rather than the Catholics. Why, I could not understand then, but now I see that God was preparing me for the work of my future life.

My experience with nuns, and particularly with priests, weakened my faith in that Church while I was yet a child. I saw such inconsistency in their lives, practicing one thing and preaching another. All the religion they seemed to have consisted in repeating long prayers in church like parrots, and performing ceremonies like actors. One priest in particular, who was a very bad man, gave me such a shock when I went to confession to him that I told my mother I would never go to confession again. I shall never forget how frightened and horrified she was, but she told me it was Satan tempting me to lose my soul. I answered, "Mother, he is a bad man, and how can he forgive me my sins when he is so much worse than I am?" To this she replied, "No matter how bad a priest may be he can give absolution for sin and perform all the ceremonies of the Church the same as if he was the best man in the world." But I could not see it that way.

Soon after this dreadful experience I went to confession to another priest, and he asked me such filthy questions that I made up my mind never to go to confession again. You who have not been brought up in the Roman Catholic Church cannot imagine the horrid questions those celibate priests put to young girls, things of which they were previously ignorant, and most revolting to modesty. They will ask ladies questions that their husbands would never dream of, and they as faithful Catholics must answer. It is a dreadful system, and entirely different from Protestant Christianity. It is no wonder its people are driven to infidelity. As I have said, I had lost faith in the Roman Church and was living without any religious in-

fluence, just going to church on Sunday to please my mother.

When I was about twenty years of age there was a mission in the church, and mother begged me to make my peace with God, as she called it; and to please her I attended all the services and prayed from morning till night, earnestly trying to find peace. I went to confession to one of the fathers, and mother paid for masses for me, but it was all of no avail. I could never be a Roman Catholic again.

This was the last time I confessed my sins to a priest, and I told this Jesuit it would be the last; and though it grieved my mother, I know it pleased the Lord. He was leading me out of that Church, though I did not know it. His ways are not our ways. After struggling for years in darkness, through His loving kindness and tender mercy, I was converted to Christ and found peace for my soul in an instant. When I asked God for pardon and mercy He heard my prayer, and though I have lost all my earthly friends, He has been Father and mother to me. I have never had cause to regret the loss of friends and relatives, for He has wonderfully blessed me.

Since my conversion I have devoted my life to help those in darkness to come into the marvelous light and liberty of the children of God.

In the Word of God I find food for my soul, and the Spirit of God bears witness with my spirit that I am a child of God. By faith in Christ my Saviour I have access unto my heavenly Father, and rejoice in the hope of the glory of God. I think the greatest delusion that God has ever permitted in this world is that Roman system which separates honest, sincere souls from Christ and leads them to the Virgin Mary and saints and statues and pictures which they worship like the Pagans of ancient Rome. They will tell you they do not worship pictures and statues, but

they do. If you go into any of their churches you will see them kneeling before them; and is not that worship?

All Christians should not only testify for Christ and confess Him before the world, but they should also seek to make Him known to those who sit in darkness and in the shadow of death. The Roman Catholics are in this condition. They know not Christ as their Saviour. Their prayers and forms of worship are in vain, for they look to their fellow creatures, bishops and priests, for the grace and blessing that God can bestow. For Christ's sake He will bless all who call upon Him in sincerity and truth. There is no other intercessor with God but our Saviour Jesus Christ. He is the only Mediator between God and us. His glory should not be given to another. He loved us and came from heaven for us and gave Himself to the death of a malefactor on the cross. He died for all, and by His Resurrection all can rise with Him who have faith in Him and come to Him in love. There is no need of earthly priests to come to Him who is the great High Priest, and who offered Himself as the Sacrifice for the sins of the whole world.

This is what we tell the Roman Catholics in our Mission work—you know it is called Christ's Mission, and, thank God, many have been converted there—and the good news that all who believe on the Lord Jesus Christ and accept Him as their Saviour shall be saved, impresses them in the same manner that it has affected Protestants who know that they are saved through the atonement of Christ, and by that alone. I beseech your prayers for the work of Christ's Mission and the conversion of the Roman Catholics. They come to us daily and we endeavor to lead them to the Lamb of God that taketh away the sin of the world. From His own hand they receive the gift of salvation and find peace for their souls.

Another Plenary Council.

The Roman Catholic Church in the United States is in such a demoralized condition that the authorities at Rome have become frightened, and in the hope of bringing order out of chaos they have ordered a new plenary council to be held in Baltimore. The last council, the third, was held in that city in 1884, but its decrees have not been observed by either bishops or priests, who are a law unto themselves when demanding obedience from the people. A dispatch from Washington says:

"The Pope is calling this council by the express advice of Cardinal Satolli. The late Apostolic Delegate is said to have pointed out to the Roman court that the very existence of the Catholic Church in the United States is menaced by the divisions now apparent among the bishops." The *New York Herald* of March 4 said it is generally understood that certain American bishops have sent a request to Rome urging that a new council should be called. The Pope would not die happy unless he made an effort to reconcile the warring bishops in this country, and stem the tide of conversions from his Church.

But the good work will go on. The bishops will continue to fight—by "slanders and malignant falsehoods," as Bishop Keane says—and the people will turn away from them in disgust. God grant that they may turn to the great High Priest, the Prince of Peace, who will give rest unto their souls and make them children of God, with the certainty of a place in the Father's house, where there are many mansions. "I go to prepare a place for you," says the Saviour to all believers, "that where I am, there ye may be also. If it were not so, I would have told you." "I am the Way, the Truth, and the Life. No one cometh unto the Father, but by Me."

CONVERTS FROM ROME.

THE letter of Rev. Dr. William Wirt Mills of Kenneth Square, Pa., that appeared in the March **CONVERTED CATHOLIC** showing the false claims of Rome regarding the number of Ritualists in the Church of England who have gone over to the Roman Church, has been read with great interest by members of the Protestant Episcopal Church. The Paulist Fathers make special efforts to win over the Episcopalians, but the result of their efforts has been ludicrous. Their converts do not amount to a dozen since they commenced their crusade against Protestantism, which they euphemistically call "Missions to non-Catholics;" and during the same time the Roman Church has lost hundreds. In all parts of the United States converted Catholics are uniting with the various Protestant churches. There are over 200 ministers in the Presbyterian Ministers' Association (of which the Editor of **THE CONVERTED CATHOLIC** is a member) who meet in conference every Monday in the Fourth Avenue Presbyterian Church, this city, and the testimony of every one of these ministers is that they have received and are constantly receiving members into their churches who had been Roman Catholics. To our personal knowledge, at every communion service in the Marble Collegiate Church, Fifth avenue and Twentieth-ninth street, of which Rev. Dr. Burrell is pastor, some converted Catholics are received as members.

The Rev. Dr. John Hall, Dr. J. R. Davies, Dr. J. B. Shaw, and other pastors of large churches in like manner receive many members who had been brought up in the Roman Church. It should be remembered that the first legacy received by Christ's Mission—\$3,000—was from the estate of a converted Catholic who had been a member of Dr. John Hall's church (Fifth

Avenue Presbyterian). We have heard Dr. Hall speak of him as an excellent Christian man.

The late Dr. Howard Crosby, whose unvarying kindness to converted Catholics can never be forgotten, frequently referred to one of the elders of his church, a converted Catholic, as one of the most devout Christians he ever knew.

A recent issue of the Boston *American Citizen* states:—"A gentleman who is on the examining committee of the largest church in Boston—a church which takes in new members by scores—informs us that an average of one in ten of those applying for membership are converted Catholics."

The Rev. Francis Watry, the Congregational minister of Clayton, California, the converted priest whose picture and biography appears in this **CONVERTED CATHOLIC**, says in this month's "Facts and Fancies":—"The late Roman Catholic Bishop Marty of St. Cloud, Minn., said in the hearing of the writer: 'We are far from holding our own. We are growing in numbers it is true, but that does not change the fact that we are continually losing the brightest, most intelligent and most promising of our young people. I would not for the world make this statement before the public, but you priests ought to know the real state of things.'"

Bishop Marty was right. The "leakage" from the Roman Catholic Church has become a large stream in which the tide of conversions is swiftly flowing into the Kingdom of God. Miss M. T. Elder of New Orleans, La., a niece of Archbishop Elder of Cincinnati, said in a paper read at the Catholic Congress in Chicago in 1893, that **TWENTY MILLIONS** had been lost to the Roman Church in this country; and Major Brownson of Detroit, Mich., son of the late Dr. Orestes A. Brownson, the per-

vert to Rome, said in an article which we copied from the New York *Catholic Review* last year, that two out of every THREE Roman Catholics had renounced the Papal Church in the United States.

A dear friend in Philadelphia sends us the following clipping from the *Philadelphia Parish News*, May, 1895:

"The Rev. Dr. Miel, himself once a Catholic priest, has received into the Episcopal Church during his rectorate at the Church of St. Sauveur, Philadelphia, 400 adult Roman Catholics, including six priests. We know of several other rectors who can give figures equal at least to a half of the above. We have many Roman Catholics for confirmation ourselves, and have had at least one Roman priest tell us that if he were younger he would renounce the Papacy and come into the Episcopal Church. The Bishop of Maryland (Right Rev. Dr. Paret) reports that in his average confirmation classes there are about 30 converts from Romanism each month. 'The tide of conversions,' said he, 'appears a steady one.'"

THE TIDE OF CONVERSIONS IN ENGLAND.

Several religious papers have recently referred to the large number of priests who are leaving the Roman Catholic Church in this country and in England. The *Philadelphia Presbyterian* of March 3, 1897, quotes the *English Church Review*, a high authority, which says, "The number of Roman Catholic priests seeking admission to the Church of England has materially increased, despite every exertion of the Roman Catholics to prevent this exodus from their ranks."

From another English paper we learn that the tide of conversions from Rome is very strong in that country. The *London Illustrated Church News*, January 15, 1897, says:

It is a fact that a society was formed a few years ago to do something to

check the alarming leakage from Rome in England.

In 1893 Cardinal Vaughan, preaching at the Church of Our Lady, St. John's Wood, said that the Roman flock in that district numbered about 5,000, but out of that number over 2,000 neglected to come to mass on Sundays, and this was granting that another 2,000 were infants or infirm. Remembering that neglecting to attend mass on days of obligation had been declared a mortal sin, Rome seems to lose in the neighborhood of St. John's Wood, where there is a large Church served by three priests. A similar state of things prevails in other districts.

Faith of Our Fathers, the organ of the Ransomers, who are so zealous in attacking the Anglican Church, in May, 1893, said: "It must be allowed that the Roman Catholic Church is not gaining in numbers;" and this is said in corroboration of a similar statement by Archbishop Benson. Then the article adds that "from 1861 in twenty years there was a decrease of 0-15 per cent."

In the census of 1893 Roman Catholic priests are returned as 2,511, compared with 2,089 in 1881. But considering how many foreign priests annually swell the Roman forces here, the increase is nothing remarkable, and the Church of England had an increase of several thousand in the same period.

Let anyone search the files of the Roman journals, the *Tablet* or the *Roman Catholic Times*, and he will find most piteous complaints of the very great leakage from "mixed marriages," "Protestant contamination" and "loss of children in schools and workhouses."

In 1884 Professor Mivart, in the *Dublin Review*, wrote an article on "The Conversion of England." His object was to account for the comparative failure of the Roman schism here, and he admitted that it was not gaining in numbers.

Lord Brave, in his book on the position of his Church in England, gives it as his conclusion that in "the urban and rural districts of England and Wales the Roman Church has made no progress, but has remained stationary."

In all estimates of the number of Romanists in England a large number of Irish and foreign immigrants must be deducted; in fact, at least, 800,000 must be subtracted.

It is also admitted that perversions to Rome from the middle classes are not very numerous; while, on the other hand, leakage from the working class is said to be excessive.

Mr. Lucas some years ago startled his Roman brethren by a carefully compiled essay on "The Conversion of England," in which he showed that Rome in England was a million short of the total she ought to show, and that Roman poor schools ought to have just double the number of children on their register to what they have; and he adds: "Turn the picture which way you will, the results of an inspection are lamentable in the extreme." Besides what he calls the "frightful loss of children," he says, "The Church of England has sucked into itself or sucked out of Rome a vast number of Roman Catholics born and educated in this country."

Cardinal Vaughan, when bishop of Salford in 1886, said: "Last year a horrible suspicion forced itself on my mind that we were yearly losing multitudes of souls."

The writer of a paper on "The Remedy for the Leakage" (read in the divines' room, Oscott, November, 1886), after referring to Cardinal Vaughan's paper on "The Loss of Our Children," written when bishop of Salford, says: "Should we, then, be surprised if even 90 in every 100 go astray? Our greater marvel, humanly speaking, is how any remain steadfast."

Mr. Duncan Sellon, White Cross

Ransomer, 1893, says: "Roman Catholics are dropping out of the Church by hundreds."

Twenty years before this, in 1873, Mgr. Capel, in his preface to Bagshawe's "Threshold of the Catholic Church," says: "It may be fairly questioned if the Roman body has numerically increased within the last twenty years."

[Capel himself has since become a part of the "leakage." He is now a secularist, in disgrace, in California.]

At the Wigan Conference, 1891, the Right Rev. Abbot Snow said: "We cannot with any show of reason expect many conversions in the midst of the spiritual wreck and ruin that we see amongst Roman Catholics; we can scarcely dare to ask others to join a society of men of whom we ourselves are ashamed." At this conference Father Powell declared "that while the population of London had increased by a million in twenty years, the number of Roman Catholics publicly baptized had only increased eleven annually."

The Rev. J. S. Mitchell, in the *Roman Catholic News*, August, 1890, said: "We must not be under the impression that we gain ground. We are fast decreasing, and if we go on as we are England will never be Roman Catholic. During the last forty years we have lost a million souls."

The Rev. F. Powell, 1891, at the Wigan Conference, said that since the days of Elizabeth "never had the prospects of the Church been darker than at present: they might set down Roman Catholics as a little under five per cent. of the total population. If their increase had been on a par with the general increase they would have added to their numbers 175,000. But the melancholy truth was that in many parts of England their numbers were on the decrease. The two main causes of the loss were the aversion of young men to marriage, and apostacy."

A TOUCHING SCENE.

INTERVIEW BETWEEN A CONVERTED
PRIEST AND HIS PARENTS.

THE Figueras Mission in Spain is doing an excellent work in preaching the Gospel to the Roman Catholics of that country and in helping priests to come out of darkness into light and aiding them, after the manner of Christ's Mission, when they are converted. The directors of the Mission issue a monthly letter which is always interesting, for it brings good news of the conversion of priests and people. The difficulties of the work are great and the obstacles to be overcome are numerous, but the devoted missionaries do not dwell upon them so much as on the positive good accomplished.

The last "Letter from Spain" reports a touching interview between a young Spanish priest named Bascos and his parents, who are still Roman Catholics. The parents had appealed to the municipal judge of Figueras, and the interview between them and their son was held in his presence. The following is Father Bascos' account of the interview:

To my surprise I one day received an intimation from the judge that he would be obliged if I would call on him at his private residence. I went, and after cordial salutations he informed me that my parents had entreated him to arrange an interview between us. Was I willing? On my replying in the affirmative he left the room and returned with my father and mother. The latter on seeing me in secular dress began to weep, and in the overflow of our mutual affection we embraced each other before sitting down in front of the judge. The silence that followed, more eloquent than words, was at length broken by my saying: "I wrote to you of my resolution."

"Yes," replied my mother, "and now we have come to beg you to forsake

the path of perdition into which you have wandered, and return to the bosom of the true Church. The bishop of Gerona awaits you with open arms, and this is what he said to me: 'Unhappy mother! Seek your lost son, and we will confer on him a high position, a good preferment.' Have pity, then, on your father and on me. See our tears! Think of our advanced years which you are now making so bitter. Only return to the Church of Rome and you will be saved."

"Impossible! Impossible!" I answered sadly. "The step that I have taken was the result of mature consideration. I have well examined the doctrines of the Gospel and find them to be more sublime and true than those of Rome, for they are given as taught by Jesus Christ and His Apostles. In the Holy Scriptures I have learned that only in the reading and practising of them can we be 'made wise unto salvation, through faith, which is in Christ Jesus.' I respect your old age, but beg you to judge for yourselves if I ought to sacrifice my eternal salvation in order to dry your tears. For my part I am resolved with the help of God's Holy Spirit to be true to the faith I have embraced, and never to look back."

"Is that really so?" asked the judge. "Do not the supplications and tears of your aged parents move you to pity and compassion? Is not their lamentable position a sufficient reason for you as a good son and a Christian to leave the bad way into which you have wandered and return to the good old path which you should never have left? If you have no compassion for your parents at least take pity on yourself. Your situation is horrible and desperate! The shadow of evil will haunt you night and day, and you will bear the mark of shame! And to add to your public disgrace you have cast away your sacred habit!"

"It is true," I answered, "that I shall be scorned by those who hold the errors of Rome, but those whose eyes have been opened will see in me one who, having studied error and truth, has given up the false and chosen the true."

"Listen, Senor Bascos," said the judge earnestly. "If you will only promise to return to the Church of Rome I will use my influence with Marquess de Robert and the Marquess de Comillas, and various deputies, and also the Abbot of Montserret, that you may occupy a lofty position in the Church."

"It is useless. Pray do not trouble yourself, for nothing you can say or offer can influence me. Several priests have written to me making some brilliant offers, and I have replied that though grateful for such tokens of friendship, I could not follow their counsels nor be allured by their promised rewards to return to the errors which I have renounced and thus endanger my eternal salvation. A certain lady offered me a large sum of money if I would resume my priest's habit. I have suffered much persecution on all sides, but nothing has availed to 'separate me from the love of Christ.'"

"Is that your ultimate decision?"

"Yes, it is. But please bear with me a little longer. Suppose that I were again to present myself at the altar to celebrate the mysteries of the Mass, take the Host in my hands and pronounce the sacred formulary, the Church comes to me and says, 'This is not bread, this is the Soul, Body, Bones and Flesh of Jesus Christ. This thou must believe with living faith.' Philosophy comes to me and says, 'This Host when passing into corruption germinates other substances, which cannot be germinated by the accidents; consequently the substances of the bread remain, for the Body of Christ cannot see corruption.' The senses come to me and testify that

the bread is bread, nothing but bread. The Holy Scriptures come to me and say, 'The presence of Christ is not real, but figurative; the bread is a memorial only of His passion and death.' In the face of such conflicting dogmas it was impossible for me to live in peace, for my mind was overpowered by doubt and uncertainty. But now, with God's Word for my standard, I live a life of faith and intimate friendship with Christ as never when in the Church of Rome. In this 'most holy faith,' and in this most blessed communion, will I live and die."

After a brief silence my mother said: "Wilt thou then deliberately be so cruel as to cause the death from sorrow of thy parents—of thine own mother?"

"Dear father and mother, you know how as a dutiful son I love you with all my heart, and shall always do so. From time to time I will write to you, and in any way I can ever serve you, tell me, and you will find your son, willing and ready to do so. The peace and blessing of the Lord be with you. Farewell."

Roman Catholic priests who are not happy—and alas! few there are in the priesthood who can truly say they are happy—and desire to leave the Pope's Church ought to be encouraged by this touching experience of this young priest who, like many who have come to Christ's Mission, has realized the truth of the divine promise: "When my father and my mother forsake me, then the Lord will take me up. . . . Wait on the Lord: be of good courage, and He shall strengthen thine heart."

The Figueras Mission is conducted by Pastor Lopez Rodriguez and his wife. It is sustained by voluntary contributions and is endorsed by some of the best Christian people in England and Scotland. THE CONVETED CATHOLIC heartily commends this Mission. The address of Pastor Lopez Rodrigues is, Figueras, Province Gerona, Spain.

RETALIATION.

It need scarcely be said that the work of this magazine and of Christ's Mission is not in line with the lectures of the "ex-priests" (many of them bogus), and self-styled "evangelists" who go through the country pandering to the taste for "revelations" about the confessional, the immorality of priests and nuns and other unsavory subjects. We have better work to do in leading the Roman Catholics and all whom we can reach to a knowledge of the truths of religion, and in laying bare the false doctrines and superstitious practices of the Roman Church which the Jesuits, Paulists and other Papal agents are forcing upon the attention of the American people. Having such work to do, like the shoemaker we stick to our last, and do not go out of our way to praise or blame those ex-priests and lecturers, even though we are convinced they are doing more harm than good by their "Lectures to Men Only," and, what is worse, by the suggestive "Lectures to Women Only."

Roman Catholics who attend these kind of lectures are naturally excited by what they hear, and they show their displeasure by vigorous opposition that frequently takes the form of bricks and stones hurled at the heads of the lecturers. In this they are lawbreakers of the worst kind, and if they were shot down by the police as lawless rioters they would only meet their deserts. A man who advertises himself as an ex-priest, whether he was a priest or not, has a right to hire a hall, if he can get one, and speak his mind regarding the filthy abominations of Romanism, if that be the kind of work he likes best. One may condemn his taste for such kind of work, but after all is said, that is his own affair. This is a free country, and freedom of speech is the birthright of every American citi-

zen. So long as a man can get people to hear what he has to say and keeps within the law, he has a right to express his opinions without fear of violence. If you do not like what he says, you can withdraw, or you need not go to hear him. But free speech must be maintained, and our Roman Catholic friends who would curtail it must expect retaliation.

Recently one of these ex-priests was violently assaulted in Philadelphia after one of his lectures in a public hall. A large force of police was required to protect him as he proceeded to his hotel, and it was with difficulty that a Roman Catholic mob that threatened his life was dispersed. The press of Philadelphia, without exception, condemned the Roman Catholics, and even the Papal papers said they had done more harm than good to their Church by such violence. Though as fanatical and bigoted as the mob, these editors are afraid of public opinion, and they are keen enough to see that retaliation might result from their encouragement of the law-breakers.

When Protestants are aroused they sometimes forget their Christian principles and pay off the Romanists in their own coin. A despatch to the *New York Sun*, March, 10, 1897, under the heading,

"RAN THE EDITOR OUT OF TOWN,"

tells the following story :

"SPOKANE, WASH, March 9.—Religious antagonisms among the miners in Coeur D'Alene have been very bitter for years. At a recent entertainment at Wardner, Miss Johnson, a school teacher, made an attack on Catholics. In last week's issue of the *Wardner Citizen* Editor C. R. Burris made some severe strictures upon Miss Johnson's character.

"Members of the A. P. A. to the number of 150 met yesterday and appointed a committee to bring Burris before the meeting. He was dragged from his of-

fice through the streets to the place of meeting. A stormy discussion ensued as to what to do with Burris. Some favored a coat of tar and feathers, while the majority wanted to hang him. Finally, after a strong appeal not to commit murder, a motion prevailed to run Burris out of town, which was done under escort of the mob."

Violence of this kind is condemned by all right thinking Americans. It is contrary to the spirit of our institutions. But the Western editor who was run out of town exceeded the bounds of propriety when he attacked the lady's character because she thought it her duty as a Protestant to express her sentiments regarding the Roman Catholic Church. When it is said she "made an attack on the Catholics," we may assume it was an attack on the Church and not on individuals. She had a right to speak of the Roman Church as a false system of religion and a dangerous political factor in our government. All American Protestants not only have a right to do this, but it is their duty to warn their fellow-citizens against the dangers that threaten our institutions from the power of the Roman Catholic Church, which has never been used on the side of liberty but ever and always to repress it. This is the lesson of history that every American should be taught, and it is the duty of teachers in schools, professors in colleges and pastors in the pulpit to be vigilant in guarding the truth of history and not let it be clouded by the cry of a false toleration for error.

The Western editor's attack on the lady's character is characteristic of Rome's methods in meeting an opponent. In days gone by the prison, the rack and the stake were the instruments used. Now when they are no longer available, slander, vituperation, calumny and downright lying are the arguments of the Papal defenders. Any system of religion or politics that de-

pends on such methods cannot be acceptable to the American people. They are too intelligent not to see that such a system must be corrupt. It cannot stand the light of truth, and its defenders by their course of action give clear proof that they love darkness rather than light.

We earnestly hope the ex-priests, if they are converted to Christ as well as from Popery, will seek rather to enlighten the people from whom they have come, and who honored and loved them while they were in the priesthood, and bring them to a knowledge of the truth as it is in Jesus. There is a large field here for the work of former priests who can gain the ear of the public, and though preaching the Gospel to the Catholics may not pay as well as the anti-Roman lectures, there is more happiness in the work, more good is done, and in the end it will pay better. Seek first the kingdom of God, and all good things shall be added. The Roman Catholics are in darkness on the subject of religion. Bring in the light of the Gospel of Christ and the darkness will disappear. Rome holds the people in subjection by the power of the priesthood. Exalt the priesthood of Christ and they will not need an earthly priesthood. "And I," said the Saviour, "if I be lifted up will draw all men unto me."

There are hundreds of former priests in the United States who are now ministers in Protestant churches of all denominations, and a larger number still in secular life as teachers, physicians, journalists, and in the departments of the government where they have obtained employment by the civil service examinations, and they are all deeply interested in whatever tends to the enlightenment and conversion of their former co-religionists. But they take no part in the discussion of questions relating to the Roman Church because it has been carried on on too low a plane.

FROM THE CATHOLIC ALTAR TO THE PROTESTANT PULPIT.

CONVERSION OF THE REVEREND FRANCIS WATRY.

REV. FRANCIS WATRY was born of Roman Catholic parents at Holy Cross, Wisconsin, on August 25, 1853. He received the rudiments of education at a district school near his home. At the age of sixteen he attended a high school at Milwaukee, and later the normal schools of Wisconsin. He then engaged in teaching school, but during his

spring of 1890, when he removed to Oregon, where he continued in the same service under Archbishop Gross for nearly three years.

As early as 1884, four years after his ordination, he began to study Protestantism with a view of making himself more efficient in leading Protestants out of "the error of their ways." But in



REV. FRANCIS WATRY.

second term as a teacher he determined to study for the priesthood, and soon entered the preparatory seminary at Mount Calvary, Wisconsin. He finished his seminary course at St. John's University in Minnesota, and was ordained to the priesthood by the late Bishop Seidenbush on the 19th day of September, 1880. He served on the missions in Northern Minnesota till the

less than a year thereafter he began to suspect that Protestantism, as a system of thought and life, had always been presented to him and to all priests in a false light. He quietly and secretly continued his investigations for more than eight years, and having become thoroughly convinced that Protestantism, so far as human infirmity permits, rightly interprets Jesus Christ to man-

kind and leaves the way open to larger light and life in the blessed Gospel of the Son of God, and that Roman Catholicism is not the religion of the humble Nazarene, but a system of tyranny over the mind, the heart and the conscience, he determined to abandon the priesthood and enter the Protestant ministry. Accordingly in January, 1893, while pastor of the Catholic church at Jacksonville, Oregon, he visited Pacific Theological Seminary of Oakland, California, and declared his intention to the officers of that institution. They listened to his story and assured him of their sympathy and an open door. Returning home he requested Archbishop Gross in the following letter to relieve him of his duties:

JACKSONVILLE, OREGON, Jan. 9, 1893.
Most Reverend Dear Archbishop:

Your Grace will be pained by the contents of this letter, even as I am in being thus obliged to write it.

I have thus far fulfilled the duties of my office to the best of my ability, and the confidence and good-will your Grace has ever shown me, as well as the esteem and affection of the people among whom I have lived and labored, give me the assurance that I have not abused the trust reposed in me. But I have reached a point where I must needs pause and make an open confession.

I believe with all my heart in Christianity, but I have lost faith in the Catholic Church as the exponent of Christianity, and so complete is that loss that it has become impossible for me to remain where I am. I would, therefore, kindly request your Grace to permit me to withdraw quietly, and grant me a few lines as a testimonial of character. I write this with a broken heart, and trust your Grace will in all kindness grant me my humble request. I shall be ready to leave here within a week's notice. It is my most earnest desire not to do harm where I can do no good.

Your humble servant, F. WATRY.

The Archbishop's reply was as follows:

PORTLAND, OREGON, Jan. 12, 1893.
Rev. Dear Father Watry:

It is not necessary for me to tell you how deeply your letter has affected me. From the time that I first became acquainted with you I have always highly esteemed you. Your conduct in Oregon has been all that I could ask of a deserving priest.

I now write to advise you. My advice would be to enter some religious house, and there pray to God with all your heart: for faith is a virtue, and like all Christian virtues comes from God who gives it to them who ask it humbly and perseveringly. Let me advise you also to lay your doubts before learned ecclesiastics. I cannot understand how a man so well educated can believe in Christianity and doubt Catholicity. For if the Catholic Church is not true Christianity, then there is none.

I will in a few days send a priest to take your place, and will also testify to your good conduct in my archdiocese.

I pray God through the intercession of our Lady of Perpetual Help to restore you the gift of faith, and hope always to be your friend in Jesus Christ.

WM. H. GROSS.

Arch'b'p of Oregon,

A few weeks later Father Watry entered the Congregational Seminary at Oakland, California, where he continued his studies until he accepted a call to the pastorate of a Congregational church.

FROM DARKNESS TO LIGHT.

Father Watry's spiritual struggles are graphically described in a pamphlet he has written with the same title as the heading of this biographical sketch—"From the Roman Catholic Altar to the Protestant Pulpit." It is a touching story, full of kindness towards his Roman Catholic brethren, and pathetic in the extreme from the nature of his solitary inquiries. He could not consult

Protestant ministers, for that would compromise his position, and not all ministers would or could sympathize with him. But he read books on the subject of religion, and he studied the Bible. "The study of the New Testament," he says, "has made me a Protestant. Whatever help has come to me from scores of thoughtful and learned writers has been an indirect help only, inasmuch as they assisted me to a better, deeper, broader and fuller understanding of the Word of God."

The new line of thought opened to him by study, meditation and prayer deeply affected him. "On account of my position as a priest," he continues, "this new line of thought made my life thenceforth a mixture of strange contradictions, of most bitter sorrows, of useless and constant regrets, of untold anxieties, and of a mental agony that no tongue can tell and no pen, though dipped in tears and blood, can adequately describe.

"Whither was I drifting? Those blessed days when all was peace and contentment within seemed gone, nevermore to return. Would it not have been far better to leave the 'forbidden fruit' untouched? What possible good can there come from the unsettling of a person's inherited belief so long as it satisfies the heart and the conscience? What will it benefit any one to expose himself to danger in search of something, the need of which is not felt so long as it remains hidden? These and a thousand other questions of a similar nature were before me night and day, for those many long years. The reply is easy enough now, but it was not so then.

"I was like one standing on a little island, surrounded by a wild and boisterous sea. There was a time when I felt absolutely safe there, and harbored no thought of any possible danger. But one day I discovered a point where the waves had begun to wash away the

earth, and as I stood there wondering how that could be I noticed how each wave as it fell back from the shore carried away something. That something, however little, was an integral portion of the island. If that were to continue what would become of the little island? And if the ground should be washed away from under my feet, what would become of me? There seemed to be no alternative but to go down into the deep. Day by day I watched with increasing anxiety and alarm the stealthy progress of the encroaching waves. Portions of the island began to disappear from time to time, and I shifted my tent to what seemed to me higher and firmer ground. But one disappointment succeeded another until at last there was not enough left whereon to rest my feet. The last handful of earth had been carried away, and I—well, imagine if you can the unspeakable astonishment and bewildering surprise of the discovery—I found my feet resting on a rock, 'and that Rock was Christ.' What had been carried away was nothing but loose earth and debris, the accumulation of ages. Untold anxiety, yea, a grim despair, had taken possession of me while the process of destruction was going on. I looked into the future without hope, because I was not aware of the Rock so strangely hidden under a mass of useless and treacherous matter, and knew not that the latter must needs be removed before Jesus Christ, the Rock of salvation, can be fully revealed to the soul."

One more extract from this admirable pamphlet shows the fine Christian spirit and Pauline philosophy of this converted priest. Like Paul, who bore testimony to the zeal of his Jewish brethren and would not destroy the faith they had unless he could lead them to a surer way of salvation, Father Watry says:

"Some time ago I saw a man tearing down an old building that had braved the storms and tempests of years. It had

served the purpose for which it was built, and might have done so for years to come. But its owner had discovered flaws in it on all sides. He examined the foundation and found it in excellent condition, and so determined to remove the superstructure and build anew upon the old foundation. His neighbors called him foolish and extravagant, but he now rejoices in a new and better building. Even so has every man a right to tear down, provided he can raise in its stead a better structure. But let no man cruelly tear down the old moss-covered cottage unless he is sure that he can build a statlier edifice upon its foundation. In like manner let no man deprive himself or his neighbor of his inherited belief unless he has something better, higher, truer, nobler to take its place. But when this latter is at hand, then let the former go—yea, let it go, though the heart bleeds and the soul be wrung with the agonies of death.”

A reviewer says of Father Watry's pamphlet: “Here the author tells the story of his change of faith and fellowship. It is interesting and touching, written in an admirable spirit, with equal candor and courtesy. Sincerity and purity are written on every page.” Our readers who wish to read and circulate this admirable book can receive it by mail by forwarding ten cents to Rev. Francis Watry, Clayton, California.

FACTS AND FANCIES.

BY REV. F. WATRY, CLAYTON, CAL.

That Roman Catholics are turning away from their Church in large numbers is no longer seriously questioned by any one. Of course those who are most interested in keeping them where they are deny this. But such denial does not change the fact. Denials and assertions are cheap in some quarters.

The late Bishop Marty, of St. Cloud,

Minn., was a man of few words. When he spoke at all it was because he had something to say. This calm and earnest student said nearly ten years ago in the hearing of the writer: “We are far from holding our own. We are growing in numbers, it is true, but that does not change the fact that we are continually losing the brightest, most intelligent and most promising of our young people. I would not for the world make this statement before the public, but you priests ought to know the real state of things.”

As a rule priests do “know the real state of things,” but they hold to the maxim of which Archbishop Ireland is so fond—“*Non omne verum dicendum.*” That means, practically, a thing may be true, but if it is not in your favor, don't tell it, and if it is against you, deny it.

Now it is not always a matter for rejoicing when people do leave the Roman Church. If they leave the trumpery of Rome for a purer and more spiritual worship, for a sweeter and more intimate communion with the Father through the only Mediator, then, indeed, one cannot but rejoice. But when it is, as it undoubtedly is with many, either Rome or ruin, when from the childish superstitions of a “baptized paganism” they drift into the darkness and despair of unbelief, then may we well pause to consider whether or not it would have been better for all concerned if they had remained under the dominion of Rome. Among the most abandoned characters of our most dangerous classes are many of these. They got an overdose of religion, or rather an overdose of superstition, and now they want to make up for lost time by giving free rein to their worst passions. They are impatient of any and every restraint, human or divine. Rome is evidently responsible for their mental and spiritual

condition. But the responsibility for bringing to them the light and life and liberty of the Gospel of the Son of God rests upon the Christians of every name. There never came from anywhere else a more appealing "Macedonian cry." We need throughout our land hundreds of such institutions as Christ's Mission of New York.

Strange to say, Roman Catholics, both priests and people, prefer to see those who leave their Church abandon Christianity altogether than to have them enter a Protestant communion. This prejudice against Protestant Christianity is probably the greatest obstacle to the conversion of Roman Catholics. Thousands of the most intelligent Roman Catholics, bishops and priests included, are Protestant at heart. They cling to the Roman boat, and are careful not to betray their convictions, because, they say, they "do not want to disgrace their relations and friends."

What! Disgrace anybody by publicly professing the heart's and mind's deepest convictions? Is it a disgrace to father and mother, sister and brother, to have little Tommy lay aside his baby clothes because he has outgrown them, or to see him abandon his toys and turn earnestly toward his books?

"Oh yes, but to change one's religion, that is something I dislike." Maybe so. But when a Roman Catholic becomes a Protestant he does not really change his religion. As a Roman Catholic he either had or had not religion. If he had none he could under no circumstances change it. If he had any religion at all it was the Christian religion. This was overlaid with superstition and all manner of human inventions. By becoming a Protestant he retains his Christianity and places himself under conditions where growth is possi-

ble. He rejects only the rubbish that has hitherto excluded the air and the sunlight. He simply turns away from human corruptions to the living God. He has found his Saviour, not in the arms of a mortal mother, or on the cross, or in a tomb, or locked up in a dusty tabernacle in the shape of a piece of bread, but as his exalted and glorified Eternal High Priest and Intercessor, besides whom he needs no one to save him. He has undergone no change except as is recorded of a certain person in the Gospel who could say: "One thing I know, that, whereas I was blind, now I see." No change had taken place in his eyes; they were simply opened.

Do our Roman Catholic brethren forget that the first followers and disciples of our Lord had all "changed their religion?" Do they forget that Paul was a renegade Jew, an apostate Pharisee? Do they forget that Jesus himself was the greatest "heretic" of His age, or of any other age? Let them look through the eyes of an orthodox Jew and they will begin to see what their own judgments amount to.

And again, is not change an evidence of growth, and growth an evidence of life? To believe exactly the same as he did ten or twenty or fifty years ago is no credit to any man. As well might a gatepost begin to boast. We like to see tombstones unchanged and unchangeable, but not so living men. We are told that our bodies undergo a complete change every seven years. Change here means growth, and growth is the evidence of life. The ceasing of change is the beginning of decay. This is the law of nature. To decry change is to decry nature and nature's God who willed it so.

Let not the unthinking mossback boast of his ability to stand Simon-like on a dead pillar all the days of his life!

ROMAN CATHOLIC GAMBLING.

IN the March **CONVERTED CATHOLIC** our esteemed contributor J. W. L. referred to the progressive euchre party held by Philadelphia Roman Catholics, with Archbishop Ryan at their head. On March 2 the *New York Sun*, under the heading "A Great Philadelphia Euchre Party," copied the account of the affair as it appeared in the *Catholic Standard and Times* as follows:

"At the First Regiment Armory on Monday evening fully 800 couples assembled and played euchre for prizes, the proceeds of the affair going to clear off the debt on the handsome Philadelphia cottage which has been erected on the grounds of the Catholic Summer School at Plattsburg.

"Before the game opened those present, to the number of nearly 2,000, formed a line in the corridors and passed through the main reception room, where each person was presented to the Archbishop [Ryan], Dr. Conaty (the new rector of the Catholic University at Washington) and the Right Rev. Bishop Horstmann of Cleveland.

"Play was not begun until after 9 o'clock. Twelve games were played, after which the results were recorded and the many handsome prizes awarded."

The presence of Archbishop Ryan and the other high ecclesiastics was to draw the crowd and make money. Our correspondent added: "This progressive euchre business is no better than common gambling, and judges on the bench have declared it to be such."

This gambling business is extending in the Roman Catholic Church. The *New York Times* (a paper said to be largely controlled by Roman Catholics) in its issue of February 26, 1897, had a news item headed, "Euchre for Church Aid—Clergy and Other Persons Played for the Cause." It said: "A progressive euchre party was given last night at

the Pierrepont Assembly Rooms, Brooklyn, to aid Rev. John C. York, rector of St. Patrick's Church, at Huntington, L. I., who is trying to lift an \$11,000 church debt. Six hundred and eighty tickets were sold and \$400 was realized.

"Seventy-five tables were provided for the players, and the novel spectacle was presented of black-robed priests mingling with men and women in full evening dress at the card tables. This was the largest gathering of Catholic society in Brooklyn this season."

There were many prizes, "and," the *Times* continues, "among the 300 persons present were Postmaster A. T. Sullivan, . . . the Rev. Maurice Fitzgerald of Northport, L. I.; the Rev. Herbert Farrell of Westbury, L. I.; the Rev. Fathers Louis J. Sloane, J. J. Flynn, and J. H. Talbot of St. Agnes's Church, Brooklyn."

The *New York Tribune* of February 27 reported that a progressive euchre party was held the previous evening under the auspices of the members of Father Sylvester Malone's church (St. Peter and Paul's) in Brooklyn for the benefit of the church. It used to be said in former times, "The king can do no wrong," and Cardinal Bellarmine declared that if the Pope as head of the Church should decree that black was white and white black the people must accept the statement as true. So with Father Malone, whose name is a household word in Brooklyn because he votes the Republican ticket and is a good citizen. When Rev. Dr. Theodore L. Cuyler of Brooklyn celebrated his seventy-fifth anniversary recently he singled out Father Malone as the first person who had offered congratulations. It would not be amiss if Dr. Cuyler should now call Father Malone's attention to the impropriety of the progressive euchre parties which are held under the auspices of his church. There is danger that Father Malone's bad example

will be largely followed, while his good example has been barren of results so far as the priests of Brooklyn are concerned.

It should also be noted that the progressive euchre party in Philadelphia was for the benefit of the Catholic Summer School, of which Father Conaty was president before he succeeded Bishop Keane as rector of the Washington Catholic University. His method of obtaining money unlawfully for the university by the promise of masses (which was exposed in the March **CONVERTED CATHOLIC**) was characteristic of his management of the Summer School. These Roman priests cannot see that God will not bless money obtained by gambling and other vicious methods.

The general condemnation of this species of gambling, even by decent Roman Catholics, has compelled the bishops and priests to a tardy acknowledgement of their wickedness in obtaining money by such nefarious methods. The *New York Sun* of March 12 had the following significant item of news under the heading, "Brooklyn Catholics Must Abstain from Progressive Euchre During Lent:"

"The Catholic clergy of Brooklyn have been confidentially cautioned not to allow their parishioners to indulge in progressive euchre parties during the Lenten season. Such entertainments for charitable purposes have been extensively advertised, but many priests have been opposed to them.

"There was a conference at St. John's College on Tuesday at which, in the absence of Bishop McDonnell, Vicar-General McNamara presided. Father McNamara called the attention of the clergy to the progressive euchre parties, and said that in his opinion they should be discontinued during Lent. His views were sustained by the clergymen present, and the interdiction of progressive euchre will be quietly promulgated in the various parishes."

The Disappointed Paulists.

The Paulist Fathers are the only priests in New York who take an interest in the temperance work, and their efforts have been thwarted not only by the large number of liquor dealers in their own congregation, but by the opposition of the great majority of the priests of the diocese. Last month the Paulists, led by Father Doyle, endeavored to arouse interest in their work by a public meeting in the Lenox Lyceum. It was a dismal failure. Archbishop Corrigan, the son of a rumseller, presided, and the principal address was delivered by the assistant bishop, Dr. John M. Farley, rector of St. Gabriel's Church, who has as the treasurer of his church a wealthy saloon-keeper. One of the barkeepers of that saloon-keeper was converted at Christ's Mission, and he told us that his duty every Monday morning was to assist his employer in counting the door money and the collections taken up at the various masses in the church the previous Sunday.

As might be expected Bishop Farley did not say one word on temperance at this Paulists' meeting. From the report of his address in the *New York Sun* of March 16 we take the following sentences:

There has arisen an evil force among our people which is seeking to fan into a flame the spirit of discontent that prevails among the masses, the cause of which must be found in the natural inequalities of men. Men are not born equal, the Constitution of the United States to the contrary notwithstanding.

It behooves all of us to cast about us for a remedy for those social evils. We Catholics claim that the Pope's encyclical on labor contains it.

Through our great Pontiff the Church is slowly but surely coming to be recognized as the leader in civil and social reforms. Follow the precepts of this great encyclical and you will procure the social betterment of the masses.

The Paulists are to be pitied. Their temperance work and "missions to Protestants" are flat failures.

FATHER DENT'S VICTORY.

His Suit Against the Franciscan Order Settled for \$10,000.

[From the Brooklyn Daily Eagle, Dec. 19, 1896.]

A SENSATIONAL conclusion was arrived at in the suit of Father Dent against the Friars Minor of the Order of St. Francis before Judge Osborne, in the Supreme Court, special terms, to-day. It will be remembered that Father Dent sued the order for \$50,000, and out of that suit developed a charge of perjury against the priest, upon which charge he was indicted. Yesterday, at the request of Lardner, Loughran & Smyth of 150 Broadway, New York, the district attorney moved to dismiss the indictment, and to-day Father Dent consented to the withdrawal of his suit upon the payment of \$10,000 by the Order. This money was paid to the priest to-day.

The damage suit was instituted three years ago and trial begun in the Supreme Court of this county. Colonel George Bliss represented the Church authorities and Father Dent acted as his own lawyer. On the sixth day of the trial Father Dent submitted a rescript from Rome. Mr. Bliss declared in an affidavit that he was taken by surprise and he asked for the withdrawal of a juror. The motion was granted, but he had to pay Father Dent \$250. The trial was then suspended to enable Mr. Bliss to get testimony from Rome to meet Father Dent's rescript. Two ecclesiastical dignitaries came from Rome to prove that Father Dent's rescript was a forgery. They appeared before the Kings County grand jury and an indictment charging Father Dent with perjury was found on October 31, 1893.

Father Dent, in speaking of the case this morning, said:

"Within two weeks after the finding of the indictment the clients of Mr. Bliss sought a settlement through Lyman L.

Bettel of the Pulitzer building and Dr. Spreng of 143 West Twenty-second street, New York. I was offered immunity from arrest and the dismissal of the indictment as soon as I appeared in court, and I was also offered \$2,500 as a consideration for the discontinuance of the civil action. I had in my possession letters written by George Bliss and Father Anacletus of 151 Thompson street, New York, while the negotiations were pending. I rejected the terms and declared that the law should take its course. The letters in my possession prove all this. I walked the streets of New York and Brooklyn for a year and a half courting arrest, but was not disturbed as long as I did not enter the courts to assert my civil rights.

"During the same period I met my enemies face to face and conversed with them. I was constantly in New York and Brooklyn, but no detective in all that time entered the homes of my relatives. I made social calls on friends and was in the stores, in the libraries, in public conveyances and a listener in the courts. Open letters over my signature appeared during the same period, in Buffalo newspapers, addressed to District Attorney Kenefick of Erie County and to the Rev. Patrick Cronin.

"George Bliss went to Rome, and I also went there before Bliss returned, starting July 9, 1895. Mr. Bliss found it prudent to retire from the case before he left Italy. Perhaps it was in consequence of his Roman investigations. Messrs. Lardner, Loughran & Smyth were substituted in his place. I learned all this before I returned by the steamship St. Louis on August 31, 1895. I brought from Rome substantial proof that the rescript is genuine, that it is on file in the proper repository, and that I was indicted on perjured testimony. Thus fortified I forced my enemies to assume the responsibility of their actions. I gave notice to Lardner, Lou-

ghran & Smyth to appear in the Supreme Court on a motion on October 7, 1895, and was arrested when I appeared to press the motion.

"John Glass of 426 West Twenty-third street, New York, promised to become my bondsman before the indictment was found. I was ready at any time during two years to prevent the humiliation of arrest and he would have been in court on the morning of October 7 if desired. I submitted to arrest and spent a night in Raymond street jail. I am the first priest in the history of the American Church who has appealed to a civil court in defiance of a Catholic law and forced the Church authorities in Rome and America to pay me so large an amount for having been wronged."

A RESUME OF THE CASE.

This was a famous victory for Father Dent. His suit against the Franciscan Order was one of the most remarkable in the history of the Roman Catholic Church in this country. The case was before the courts for many years, and Father Dent acted as his own lawyer. Opposed to him was the famous Colonel George Bliss, the noted Republican politician, who said he had been "converted" from agnosticism to Romanism by the notorious Mgr. Capel. After his "conversion" Bliss became the legal adviser of Archbishop Corrigan, and the Franciscans employed him in their defence of Father Dent's suit.

At the trial of the case in the Supreme Court, Brooklyn, June 7, 1893, when Judge E. M. Cullen presided, Father Dent testified in his own behalf. He said he entered the Franciscan Order as a novice in Buffalo, N. Y., in 1861. "I was asked," said he, "by the officials of the order whether I wished to embrace the Monastic life, and when I answered in the affirmative, I was told that I should make the three vows of poverty,

chastity and obedience. The vow of poverty was then explained to me—that from the moment of my profession I could have nothing of my own; whatever I acquired by my labor in any way must become the property of the order.

"Then the vow of chastity was explained to me—that I was to give up all idea of matrimony, and that everything against chastity was forbidden.

"By the vow of obedience I was to obey my superiors in everything not against my conscience and not against the rules, but in everything else I was to obey.

"I was told I should serve the order as long as I lived, and that it would assume for me all responsibility, and become as it were my mother, affording me as long as I lived support and maintenance and supplying all my needs according to my rank. When I knelt before the altar I was told by the superior that 'all the world might want, but a child of St. Francis would never want, because the order would always take care of him.'

"I made my solemn profession in August, 1865, in this form: 'I, brother Francis, vow and promise to Almighty God, to the blessed Mary ever Virgin, to blessed Francis and to all the saints, and to you Father, to observe during the whole period of my life the rule of the Friars Minor confirmed by our Lord Pope Honorius, living in obedience without property, and in chastity.'"

Father Dent was then asked :

"Did you receive any moneys for your own personal use from any one after you became a member of the order?"

"I did; about \$7,000.

"Was that money given to you individually by the donors for your own private use?"

"It was.

"Was that your own personal property?"

"It was.

"Did you have a right to keep it according to your vows?"

"No, I had no right to keep it, and therefore it went into the treasury of the order."

Father Dent was one of the most zealous priests of the Franciscan Order—too zealous for the comfort of some of his brother monks whom he accused of divers crimes against morality and the violation of their vows. He was told by Bishop Ryan to keep silent regarding these scandals, but he said his vows of obedience did not compel him to wink at iniquity. In his efforts to preserve discipline in the order he was not successful, and for his pains he was expelled in 1886. The circumstances attending his expulsion, for which the suit in court was brought, were as follows:

"I received permission to go on vacation in the summer of 1886," said he, "and returned to the house of the order—my home—on the night of August 28 to enter upon my duties as professor in the college. When I arrived I met the brother in charge at the door and I asked for the superior. The local superior, Father Joseph, came and told me I could not enter—that I could not stay for the night. I insisted, as it was my home and I had a right to remain there. He again said I could not stay, but I replied that he had no authority to exclude me. 'I am acting on the authority of Father Michael, the superior,' said he. I again insisted on staying in the house, that I had no other place to go at that hour of the night, and I had no supper. He would not let me stay, and I appealed to Father Michael. I went to his room to complain of Father Joseph, but he refused to admit me and said, without opening the door, 'You cannot stay here, go about your business; I will have nothing to do with you.' I was compelled to leave that night; but two days later I returned to the college and served a formal com-

plaint on Father Michael. He refused to entertain it, and my next step was to appeal to the Minister General of the order."

Father Dent's appeals were ineffectual, even when he wrote to the Pope himself. He asked for a trial of the charges against him, but even this was denied, and at length he brought his case into the secular courts.

Among the documents submitted to the court by Father Dent was the complaint he made in September, 1883, to the "Sacred Congregation of Bishops and Regulars at Rome," in which he said:

"Through all his religious and priestly life no sentence was ever communicated to him condemning him or depriving him of his priestly faculties; and he was never judicially accused or paternally admonished on account of any irregularity in his priestly or religious conduct.

"He frequently had reason to complain to the superior against the perpetual discord and the factional spirit existing among them; against their negligence in correcting delinquents, and their scandalous connivance at most serious crimes, in closing their eyes on the violation of religious poverty, the squandering of church money, luxury in living, gambling, drunkenness, debauchery, the lustful conduct of priests, fornication, adultery and abortion.

"Tired of admonishing his brethren, and of complaining to the superiors in America he communicated with the Father Generals in Rome, and the Cardinal Prefect of the Propaganda, but in vain; because no remedy has been applied as yet to such grave orders."

During the trial it was brought out in evidence that the Roman Catholic Church claims perpetual authority over a priest and could put him in prison if she had the power. The claim remains, but the power has been taken away.

FRANCISCAN PRIESTS MARRIED.

Some of the witnesses for Father Dent gave testimony which was decidedly sensational. Mrs. Margaret Kinney of New York City testified that she had been subpoenaed at a previous trial of the case and had attended court, when Bishop Ryan of Buffalo, against whom Father Dent had also brought suit for slander, told her she had better go home or she would find herself behind prison bars. Bishop Ryan said that Father Dent had committed perjury and had induced others to do the same, and had paid them for it. Bishop Ryan further said to her :

"Have nothing to do with him. If he asks you to sign a paper, don't. He has forged papers and will ask you to sign them, and you'll get into prison if you do. He has been excommunicated and suspended."

"I said, 'How's that? He was always a good priest.'"

"The bishop said, 'It doesn't matter; he won't be restored.'"

Three witnesses swore to the truth of this statement.

There were many priests present at the sessions of the court, and they were startled when Mrs. Kinney was asked if she had ever taken notes of what happened before June, 1888.

"Yes," was the reply. "Three or four of the Franciscan priests of St. Anthony's Church got married, and I made made a memorandum of that."

ARCHBISHOP CORRIGAN REBUKED.

On the third day of the trial Archbishop Corrigan of New York was called as a witness. When asked by Father Dent whether he knew Bishop Ryan, Corrigan answered in the affirmative.

"Do you know the plaintiff in this case?" asked Father Dent, pointing to himself.

The Archbishop created a sensation by answering in a loud tone of voice,

"I had the misfortune to see you once before." This caused the crowd of spectators, many of whom were priests, to laugh. But Judge Bartlett sternly rebuked Archbishop Corrigan by saying: "Look here, that will not do; that answer will not be permitted in this court. You have no right to make such a remark." The Archbishop's face became scarlet at this rebuke from the bench, and the priests were dumbfounded. Father Dent with consummate tact turned to the judge and jury and said: "I have no more questions to ask the Archbishop. You can see that he is an unwilling witness." Then turning to Archbishop Corrigan he said: "You can go, sir."

The *Brooklyn Union*, commenting on this incident, said: "As Archbishop Corrigan had at the very outset displayed such a bitter animus against the man in whose behalf he was called, Father Dent wisely declined to ask him any further questions, and so the Archbishop left the stand with the half-stupid stare of surprise called up by Judge Bartlett's merited rebuke still visible on his rather smug features."

Father Brann, pastor of St. Agnes' Roman Catholic Church, New York, testified that soon after his ordination to the priesthood he became one of the Paulist Fathers "to increase in learning and piety," but like so many other priests whom the Paulists seduce with fair promises, he remained with them only one year. Secular priests soon find out what humbugs the Paulists are.

Father Dent questioned Father Brann about a queer transaction in the New Jersey courts. Brann said his brother owned a newspaper in that State, was indicted for libel, and when the case came on for trial he (Father Brann) arose in court and said it was he and not his brother who wrote the libellous article. Father Brann also said he cried in court and was not prosecuted for the libel.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC
DIOCESE OF FORT WAYNE, INDIANA.

XIII.

TRIALS BEFORE THE JUDICES CAUSARUM

THE form of trial lately introduced, known as that before the *judices causarum*, is a fraud and a deception. The judges, be they elected by the priests or appointed by the bishop, are not and cannot be free. They dare not act contrary to the wishes of the bishop; they have no law to back them and save them if they did. This form is only an expression of the bishop's will by other parties, and while it removes the odium from the bishop, it will in no way save nor serve the accused, who, of the two evils, would do better to choose. Under existing circumstances, the bishop's fiat of dismissal, rather than the solemnly ridiculous decision of parties who may be interested in helping him out of the way of their own advancement, and who, in any case, would not turn their hand to benefit him if they imagined that they would thereby in the least displease the bishop.

These trials, though well intended by Rome, must be useless or, indeed to speak properly, must be harmful until there is a law governing the Church in this country by which priests may be tried. So long as the bishop claims to be a law unto himself no one but himself can be judge of its fulfillment, none but he can know by whom, nor how, nor when, nor where the law is broken or infringed; nor even the delinquent must presume to know anything of it until both law and judgment are announced to him in his suspension. "I am the canon law," says the bishop. "If you displease me you will find what kind of law I have in store for you."

It is sheer nonsense to tell us that the circumstances of the Church in this country will not permit of any settled,

stable, written law of discipline. One single, sound objection does not exist to the promulgation and observance of genuine Canon law for the government of the Church here; on the contrary, everything favors and calls for it. The whole question resolves itself into this: The bishops hold supreme control and authority in their hands and do not wish to relinquish that power. This assumption of a supreme dictatorship has grown gradually by the appointment of unworthy and ignorant men to the episcopacy. Youthful priests, fresh from college, who never had charge of a parish, are nominated, appointed and consecrated bishops by some doting old archbishop. It is thus these old men reward and provide for their favorites, their secretaries, their cringing adulators, while noble, elderly and learned men are passed over. The priests of a whole diocese are insulted by having placed over them as bishop a young stranger from another diocese; and then in the first circular letter of these new bishops we never fail to read of "the heavy burden which the Lord has placed upon their unwilling shoulders," and of the wonderful improvements which they are about to make in the diocese. Not one of them has ever considered himself fairly seated on the episcopal throne until he has suspended a few priests just to get his hand in. Now they lie when they say the Lord placed them in the bishopric; He permits it just as He permits other evils, but He has no part in their unworthy promotion; and as for their unwillingness to accept the heavy burden, it is also a falsehood, for they but too plainly show their willingness in the greediness and haste with which they grasp the bulls. Priests should have a voice in

choosing their bishops. As it is they have nothing for it but to submit to the stranger whom chance or favoritism places over them.

There are some good bishops, just and upright, conscientious and learned, who are known by their works and honored accordingly. Too much fulsome flattery has ruined many a bishop who otherwise would have been a good man. The time to praise them is when they are dead, when they cannot be spoiled by flattery. Our province at present is to make known to the whole world the state of affairs in which we find the Church involved by foolish bishops for lack of law or discipline; and the evil being made known mayhap a remedy may be found and applied. These bishops roam about with a sermon or lecture on some particular subject, like the public schools, ever ready, like a little boy with his pop-gun to shoot it off. They are always speaking *ex cathedra*, always parading their good deeds and (mis-) management of their diocese. They are boastful, pompous men, proud but not dignified. To tell a lie and stick to it they call episcopal firmness. They are the jay birds of the bishops, who wear fine feathers and make much noise, but they are good for nothing.

Then there is the dandy bishop who delights in showing his jewelry, his rings; ah, my! how fine, how many, what variety. And such croziers! Dear, oh dear! and silk cassocks, and purple of so many shades, and laces from Brussels, and such slippers—one cannot begin to enumerate them. All these are presents, or rather bribes, and so he bows, and smirks, and smiles. Pshaw! how disgusting! But enough of this. We are heart-pained to be obliged to acknowledge that such men wear the mitre in the grand old Church.

“ In the days of old,
Croziers of wood
And bishops of gold ”—

Now is changed to
“ Those days so good,
With croziers of gold
And bishops of wood.”

[NOTE BY THE EDITOR.—The appointment of an Apostolic Delegate to this country has somewhat changed the condition of affairs. A priest can appeal to him against the decision of the bishop, and Satolli during his stay in this country severely rebuked more than one bishop for his unjust treatment of priests. But it is still a hazardous proceeding for a priest to seek redress against the tyranny and injustice of his bishop. It will be remembered that Satolli restored Father Edward McGlynn to the priesthood and said Archbishop Corrigan would bestow a pension upon him. But McGlynn did not wish to be shelved with a pension. He asked for a parish, and Corrigan gave him one in the country where he could do no harm. Father Burtzell was also removed by Corrigan from his parish in this city for sympathizing with McGlynn, and after a period of suspension was sent into the country. To rusticate men like McGlynn and Burtzell is considered a great humiliation. But they cannot help themselves. The bishop is supreme in his diocese, as the Pope is supreme over the whole Church.

Other cases will be remembered where bishops were compelled to restore priests after suspending them, as that of Father Patrick Corrigan of Hoboken, N. J., who appealed to Satolli against Bishop Wigger of Newark, and who died soon afterwards. It was this Father Corrigan who published a pamphlet on the scandals and abuses in the Roman Catholic Church which arose from the unlimited power of unholy bishops. His language was even stronger than that of Father O'Brien's book. Bishop Wigger suspended him and he was compelled to suppress his pamphlet. Then he told the story of the quarrel between

Wigger and Archbishop M. A. Corrigan, of New York, one of the causes of which was the remark of the latter that Wigger had been appointed bishop of Newark through an accident, or rather a blunder of the authorities at Rome. The following is the story :

When Corrigan was transferred from the bishopric of Newark as coadjutor to Cardinal McCloskey (who did not want him, but was forced by Rome to receive him), the diocese of Newark was divided. Father O'Farrell, who had been pastor of St. Peter's Church in Barclay street, this city, was recommended for the bishopric of Newark, and Father Wigger, a Newark priest, was designated for the new diocese of Trenton, N. J. But the names got mixed up at Rome, and O'Farrell was appointed to Trenton and Wigger to Newark.

On many occasions Archbishop Corrigan sought to humiliate Wigger, and the latter had his revenge by declaring that Corrigan's actions were characteristic, for what could be expected of the son of a saloon-keeper who sold such bad whiskey that it was called " Jersey lightning." Old Corrigan was indicted several times in Newark, where he kept his saloon, for the bad quality of his whiskey as well as the illegal manner of selling it. The " little archbishop," as Father McGlynn used to call Corrigan, could never forgive Wigger for thus slightly referring to his father's occupation, and the phrase " Jersey lightning " was especially offensive, for it has stuck to his father's memory. Now Corrigan and Wigger do not speak as they pass by. Bishops are queer beings.]

XIV.

EPISCOPAL PALACES.

Our blessed Saviour was born in a stable and lived all his days in humility and poverty on this earth; the Apostles were all poor and sought not for worldly goods; our bishops tell us they are the

successors of the Apostles, yet they insist upon having palaces wherein to dwell. How it would have grated upon the ears of the early Christians to say, we are going up to the Palace of Peter, Paul or John to see his lordship, as it is common among Catholics to say, I am going to the bishop's palace to see his lordship. What are the thoughts of the poor layman who from the opposite side of the street views the magnificent palace of our bishop as it rises in solemn grandeur above the neighboring houses? Does his memory revert to that poor carpenter's shop at Nazareth where dwelt the meek and humble Jesus, the Lord and Master of all; and will he ask himself, Is this really the dwelling of one who claims to be a true follower and disciple of the same Jesus; nay more, who is the immediate representative and minister of the humble Saviour?

If this poor man should enter the bishop's palace and behold on all sides the extravagant luxuries wherewith the numerous apartments are furnished, the grand pianos, costly carpets, sofas and easy chairs, the mirrors and pictures and ornaments of rare and extraordinary value, that decorate the various rooms, in a word all that may be found in the princely palaces of the most wealthy noblemen; will the picture of the poverty-stricken families of the bishop's diocese rise before his mind, will he remember his own poorly furnished dwelling and exclaim : With the money of the poor laborers, whose homes are the houses of want and misery, this man is enriched, and with our sweat he purchases these luxuries; with days of toil we are grown old, our strength is wasted and we scarcely manage to live, yet part of our substance must go to the support of this proud prelate who will not deign to notice us.

But if the poor man should get a glimpse at the bishop's table when his lordship dines—could he but see the re-

past prepared to tempt his lordship's delicate appetite, the roast and boiled of beef and mutton, and fowl and fish and flesh, and the wines and fruits and delicacies—will he think of the wife and little ones at home who must content themselves with the coarsest and poorest food, that they may save a dollar to keep this man in his extravagance.

When he beholds the bishop, dressed in royal purple and decked out in gaudy apparel attended by obsequious servants, will he have a thought for the half clad wife and ragged children that he left at home? Will he acknowledge that he defrauded them when he gave money to this man?

Near the door of the palaces of some bishops is attached a shingle or sign like unto that of a physician where notice is given of the certain hours and particular days when the bishop may be seen by his priests. These bishops thus give their clergy to understand that they by no means intend to give their whole time to the affairs of God or their dioceses. Why should they not have their pleasure and leisure as well as others? What is the use of a palace unless you can have some pleasure? By these signs priests are warned not to intrude themselves nor the wants of their parishioners upon the privacy of the bishops. Suppose a priest from a distant part of the diocese wishes to see the bishop on important business regarding his parish, he is curtly informed by the servant that it is neither the day nor hour for the bishop to be seen on any business, that he is otherwise engaged, and the impudent servant may point to the sign and ask, Can you not read, sir?

The bishop preaches eloquently on the vanity of hoarding up worldly goods, and the poor man may believe that he means every word. You are almost persuaded to go and sell all you possess and bring the price to him, even as the

early Christians brought their earthly goods to the Apostles. Behold the use he makes of what you give him and be undeceived.

(TO BE CONTINUED.)

A Praying Fish.

BY REV. T. FENWICK, WOODBRIDGE, CANADA.

Fish stories are usually supposed to be false ones. Generally they are, but there are exceptions. The following is one of the latter kind:

A gentleman who lives at Longueuil, opposite Montreal, was one morning preparing a cod fish for breakfast. While doing so his knife was turned by something in it. On examination he found the half of a Roman Catholic rosary in the fish's stomach. There were about thirty beads on the chain. The former were of white porcelain and the latter was as bright as when it was made. (See *Montreal Witness* March 1.)

One should pray as well as listen to preaching. We are told that St. Francis Xavier preached to the fishes. Well, could not a fish as easily count its beads as listen intelligently to a sermon? The poor cod fish above mentioned had only half a rosary. But then, would it not go the oftener over what it had? One can count ten on the finger of one hand by twice going over them. Could it not count its beads by turning them from one side of its mouth to the other? When it needed them could it not cause them to come up from its stomach to its mouth, and when it was through cause them to go down back to its stomach? "Good Catholics" swallow much harder things than that.

I have never read of a fish singing hymns to the Virgin Mary, though it is so reported. I would have no more difficulty in believing a story of that kind than I have in believing those of a donkey kneeling in reverence before the Host, and of the dog which would not eat flesh on Fridays.

The Work of Christ's Mission and "The Converted Catholic."

From an honored minister in this State we received the following letter :

"I have been recently installed as pastor of the United Presbyterian Church of this place, and as I want to keep posted on the very important line of work among the Roman Catholics, I cannot get along without your very valuable magazine. I am heartily in sympathy with your work, and my prayer is that you may be prospered in your great undertaking. Were I financially able I would help answer my prayer by sending you a five dollar bill, but the enclosed two dollars, which please apply to my subscription to THE CONVERTED CATHOLIC, may assist you to some extent.

"J. A. GORDON."

From another minister, Methodist Episcopal, in Massachusetts comes the following letter :

"Please find enclosed one dollar for renewal of my subscription to THE CONVERTED CATHOLIC. I find I cannot get along without it. Your debt also weighs heavy on my shoulders, but I am not able yet to send another remittance. Your work is an important factor in our country's regeneration.

"F. A. EVERETT."

From a new subscriber in Iowa, to whom we had sent sample copies of our magazine, we received the following :

"I received the sample copies of THE CONVERTED CATHOLIC, and from what I have read I think I will like it very well. At first I thought it was similar to the A. P. A. journals, and if it had been I would not have subscribed for it. I like the A. P. A. papers, but did not care to have them and your magazine if they were similar. I think they stand to each other as the

Patriot Minister and the Patriot General. Enclosed you will find one dollar for one year's subscription to THE CONVERTED CATHOLIC. W. J. M."

TRACTS FOR DISTRIBUTION.

A little tract has come to our table, "Christ's Mission, New York, and Its Founder, James A. O'Connor." It gives an interesting account of the founding of the Mission and the faithful work of Mr. O'Connor, the Editor of THE CONVERTED CATHOLIC, in behalf of the Roman Catholics. From THE CONVERTED CATHOLIC publishing house comes also an interesting little tract entitled "Bible Reasons Why We Are Protestants," by John Hall, D. D., pastor of the Fifth Avenue Presbyterian Church, New York.—"Signs of the Times," Oakland, Cal.

These tracts will be sent to any person who encloses stamps for postage. Their distribution among Roman Catholics will do much good, and Protestants will be edified and strengthened in the faith by their perusal. Address, James A. O'Connor, 142 West 21st street, New York, N. Y.

"THE PORTRAIT OF MARY IN HEAVEN."

This is a Tract of 32 pages that will delight the reader, whether Roman Catholic or Protestant. It is a history of Mary, the mother of Jesus, in a correspondence between a Nun, the Mother Abbess of a Convent, and a distinguished painter. As a piece of literary work it is a gem, and as an inducement to every candid mind to believe in Christ and accept Him as their Saviour, it is one of the most fascinating tracts ever published. Next to Newman Hall's "Come to Jesus," we do not know of any tract equal to this to put into the hands of Roman Catholics. As we have several hundred copies of this tract on hand, we will send 5 copies for 10 cents; 50 copies for 50 cents; 100 copies for 75 cents. Address, James A. O'Connor, 142 West 21st street, New York, N. Y.

"FATHER MARTIN."

An Irish story, by Richard J. Mahony, a graduate of Oxford University. This story is of a deeply interesting nature, written in a truly devout and tender spirit. It cannot fail to excite the emotions, please the fancy and instruct the heart in spiritual knowledge. As a narrative it is sweetly fascinating, and as an argument powerfully convincing.

We will send copies of this interesting little book to any address for 5 cents; 12 copies for 50 cents; 30 copies for \$1.00. Address, James A. O'Connor, 142 West 21st street, New York.